

ise hī śuddha bhakti kahate haim̐ aura isīse kṛṣṇa-prema udaya hotā hai.

This is what is called pure devotion, and it is through this that love for Krishna arises.

पाञ्चरात्रकर्मसूत्रम्

pañcarātrakā artha

Meaning of the word pañcarātra

‘पाञ्चरात्रकर्मसूत्रम्’ शब्दस्य पञ्च-ज्ञाना विषयका प्राणलिको साम्यं

‘pañcarātra’ śabdase pañca-jñāna viṣayaka praṇālīko samajhā jātā hai.

The term 'Pancharatra' is understood to refer to the system of five types of knowledge.

‘रा’ धातुकं कर्म—दानं कर्तव्यम्

‘rā’ dhātukā artha hai—dāna karanā.

The root 'ra' means to give or to donate.

सर्वं शास्त्रमेव पञ्च प्रकारकं ज्ञानोक्तं निरुपायं कियं गायं, सर्वं ‘पाञ्चरात्रकर्मसूत्रम्’ इति स्मृतम्

jīsa śāstrameṁ pañca prakārake jñānomkā nirūpaṇa kiyā gayā hai, use ‘pañcarātra’ kahate haim̐.

The scripture that describes the five types of knowledge is called 'Pancharatra.'

पाञ्चरात्रकर्मसूत्रम् इति स्मृतम्

The teachings of knowledge are referred to as 'rātra.'

इति स्मृतम् सर्वं शास्त्रमेव पञ्च प्रकारकं ज्ञानोक्तं निरुपायं कियं गायं

Therefore, scholars also call this scripture Pancharatra.

नारदाचार्यस्य पाञ्चरात्रकर्मसूत्रम्

पाञ्चरात्रकर्मसूत्रम् इति स्मृतम्

rātrañca jñānavacanāṁ jñānaṁ pañcavidhaṁ smṛtam

tenedaṁ pañcarātrañca pravadanti maṇiṣiṇaḥ

(नारदाचार्यस्य १/१/४४)

(nārada pañcarātra 1/1/44)

पाञ्चरात्रकर्मसूत्रम् पञ्च-ज्ञाना ये स्मृतम्— (१) सत्त्विका ज्ञाना, (२)

निर्गुणा ज्ञाना, (३) सारवापरा ज्ञाना, (४) रजसिका ज्ञाना, (५) तामसिका

ज्ञाना

pañcarātrake pañca-jñāna ye haim̐— (1) sāttvika jñāna, (2) nirguṇa jñāna, (3) sarvapara jñāna, (4) rājasika jñāna, (5) tāmasika jñāna.

The five types of knowledge in Pancharatra are: (1) Sattvic knowledge, (2) Nirguna knowledge, (3) Sarvapara knowledge, (4) Rajasic knowledge, and (5) Tamasic knowledge.

inamem rājasika jñāna bhaktomke yogya nahīm tathā tāmasika jñāna paṇḍitomke lie vāmchanīya nahīm hai.

Among these, Rajasic knowledge is not suitable for devotees, and Tamasic knowledge is not desirable for scholars.

śrī-rāmānujake sampradāyameṁ artha-pañcaka

śrīrāmānujake śiṣya kūreśake putra parāśara bhaṭṭa the.

Shri Ramanuja's disciple Kuresh had a son named Parashara Bhatt.

The disciple of Parashara was Vedanti, and the disciple of Vedanti

was Nambur Varadaraja.

Their disciple was Pillai Lokacharya.

He composed a text called Artha Panchaka.

It explains twenty-five meanings under the five categories of

knowledge: living beings, God, human effort, means, and opposing

forms, with each category having five distinctions.

In Madhvamat, there is the distinction of Panchaka

In Shri Madhvamat, five distinctions of the ultimate reality are

recognized.

Among these, the presence of the five types of knowledge is

considered essential.

—(1) (2) (3) (4) (5)

The five distinctions of knowledge are as follows: (1) the distinction between God and living beings, (2) the distinction between one living being and another, (3) the distinction between God and inanimate objects, (4) the distinction between one inanimate object and another, and (5) the distinction between living beings and inanimate objects.

God, living beings, nature, time, and action—knowledge of these five subjects leads to the attainment of human effort and understanding.

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God, living beings, nature, time, and action—knowledge of these five subjects leads to the attainment of human effort and understanding.

The five great elements, the five subtle elements, the five organs of action, the five organs of knowledge, and in addition to these, the mind, intellect, ego, nature, and the soul—pure knowledge of these five groups is also known as Panchratra.

The Agama scriptures of the Nirvishesha advocates are also referred to as Panchratra by the Panchopasakas.

The Agama scriptures of the Nirvishesha advocates are also referred to as Panchratra by the Panchopasakas.

Among the seven Panchratras, five are Sattvic Panchratras.

pañcarātramke anuṣṭhāna āgama (tāmtra) śāstrake anusāra hote haim.

The rituals of the Panchratras are conducted according to the Agama (Tantra) scriptures.

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Therefore, in these, the emphasis is on worship.

इतिहास इतिहास इतिहास इतिहास इतिहास इतिहास

Only a qualified person performs Vedic rituals.

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Although the Nārada and other Pañcarātras and the ripe fruit of the Vedic tree, which is the purpose of the Srimad Bhagavat, are one, there are differences in their rituals.

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The distinctions among worship-centric Vaishnavas and their characteristics

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"In the scriptures, worship-centric Vaishnavas, like the Bhagavatas, are also divided into three categories.

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(3) इतिहास इतिहास इतिहास

(1) Worship-centric Kanishtha Vaishnavas, (2) Worship-centric Madhyama Vaishnavas, (3) Worship-centric Uttama Vaishnavas.

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